1869 Fifty Per Cent Increase for our Work would be a Victory Loan. Come across for our Jubilee! 1919

Mission News.

WITH ESPECIAL REFERENCE TO THE WORK OF THE AMERICAN BOARD IN JAPAN.

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FIFTIETH ANNIVERSARY AND MISSION MEETING NUMBER.

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Our Anniversary.

Greene, statesman, O. H. Gulick, Puritan, Davis, hero, Gordon, saint, Berry, gentleman; thus it was that the five fathers of our Mission were remembered and made vivid once more to the minds of the Mission, sitting under the spell of Dr. Learned's historical address. Surely Saturday, May 24, was a day for renewal of fellowship with those who had gone, and of determination to carry the best for which they stood, forward toward the goal of the Kingdom of God.

Going back to the days of the Pittsburg Board meeting and tracing the history of the Mission as written in the lives of its founders, and the broad policies they bequeathed us, Dr. Learned, in an hour's time, gave an indication of the answer to the question, What does the Mission owe to its founders? as well as a glimpse into the future with its question, When can the Mission consider its work done?

One enlightening feature of the address was its answer to the question, Why did the Mission occupy the territory seemingly so planlessly accepted as our trust? The failure of the plans for union which seemed simplest, and the success of the plans which seemed to promise little, were not explained, but merely accepted as historical fact.

The fellowship and democracy of the Mission were placed in deservedly prominent position. The Mission was fortunate in hearing from one who had thought so long on the meaning of the history of the Mission, his "legacy" of advice in the matter of method of work —not union with our Japanese organization, but, retaining full independence, to continue in affiliation with it, was his plea—a plea fully reciprocated by the president of the *Kumi-ai* Church, who spoke at the same session.

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Miss Cozad, representing the women's work, gave not only history, but sympathetic description, relative to the founding of Kobe College, the Woman's Evangelistic School, and the other educational or social-service institutions, which have lived on as embodiment of the high purpose and noble ideals of the many pioneers. The Bible School, first of its kind in Japan, and perhaps in missionary history, came in for special mention, as did the Kindergarten Training School.

The third address was the able sermon before the Mission, by Dr. Newell. Taking for a theme, "Some Tokens of a Finisht Work," he first carried our thought backward over the conditions that prevailed before the Mission opened work, contrasting with that the work accomplisht up to the present. Then projecting our thought forward to the work remaining, he called upon us to "carry on" until Christianity has permeated all Japanese society, until Christian character in all its phases has received full emphasis,—to have a Pauline longing for the salvation of the land to which we have come. To do this we need promptness, persistence, patience, and prayer.

Our celebration might have been a mere recounting of the part played by our Mission in the Christian movement, but these three speakers rose above simply historical statement and gave a glimpse into the glory of working together with God in a task yet unfinisht, and calling for efforts not as spectacular, but fully as significant, as those of the early days.

FRANK CARY.

Japanese Recognition of our Anniversary.

At the Annual Meeting of the *Kumi-ai* Church, last year, it was voted to send a present to the American Board as a token of its appreciation of, and thanks for, the work of the Japan Mission, this gift to be made at the semi-centennial meeting of the Mission. The choice of the present and the manner of presentation was left to the Executive Committee of the *Kumi-ai* Church, and Rev. T. Miyagawa was chosen to make the presentation speech. All the *Kumi-ai* churches in Japan were asked to take up a contribution on Easter Sunday for this purpose. There are 115 of these churches in Japan and nearly all contributed. One thing that makes the gift more appreciated is that it was not the gift of a few rich men, but that many friends in Japan had a part in it. Telegrams were sent to churches to think about us at the time of our celebration, and, in the fall, the *Kumi-ai* Church plans to celebrate our 50th anniversary. An invitation was extended to all the missionaries to attend the meeting, not as members of the same body, but as joining hands in the same great work.

The present selected by the committee was a beautiful silk picture, beautifully framed in dark wood (Japanese ebony, *kurogaki*, or persimmon). The picture represents a view of Japan as one sees it coming into the country and the intention was to remind us missionaries of Japan as we first saw it from the deck of the steamer. In the background Mt. Fuji rises up, and those of us who were fortunate enough to get a good view of Fuji, covered with snow, the day we arrived in Japan, will never forget the sight. Japan is known as the Sunrise Kingdom, and it is very appropriate that the scene should be a sunrise scene.

Mr. Miyagawa, in his presentation speech, said, "We have come to celebrate with you your 50th anniversary, representing 115 *Kumi-ai* Churches and 20,000 Christians in Japan, and 149 churches, and 15,000 Christians in Korea. We first want to thank you for the fine men the Board has sent out, Dr. Greene, the statesman, Dr. Berry the gentleman, Dr. Gordon, the saint, Dr. Davis, the hero, and Dr. Learned,

the scholar. We get inspiration from the fact that President Niijima studied in Puritan New England, and we feel that it was peculiarly God's leading that Dr. Davis and Dr. Learned should have worked so long with Pres. Niijima for the Dōshisha.

"I also want to refer to the Kumamoto teacher (Capt. Janes), who led some 40 rough students to go to Dōshisha. At one time, in Kyōto, these forty students (part of whom made up the Kumamoto band) objected to celebrating the communion with foreigners, so they made some orange juice and got bread from a hotel and had a communion service by themselves. Dr. Davis and Dr. Learned probably thought it very strange, but the fact that they said nothing about it impressed the Japanese boys very much.

"In Osaka, Mr. Paul Sawayama met Mr. Leavitt. These two men insisted from the first that the *Kumi-ai* Church should support itself. Some said that it was too early, but through the influence of these two men, self-support became one of the policies of the *Kumi-ai* Church.

"The American Board missionaries have also emphasized the importance of work for women, too, and, as a result of this, girls' schools, and especially the Bible School, were founded. Japan alone would not have taken up the education of women so soon, but for the work of the American Board missionaries. We hope that this work will be emphasized even more in the future."

After mentioning the need of another Bible School and another Theological School, Mr. Miyagawa said, "We have had our disagreements in opinion, and we (the Japanese) have been often wrong, and, as younger brothers often, we have at times rebelled against our elder brothers. At first we had our backs turned against each other, and a little later were going away from each other. But now we are facing each other and getting nearer together. At our next annual meeting we want all the missionaries to be present, to celebrate with us, your 50th anniversary. We shall do this, not as one body, but joining hands in one grand work."

H. J. Bennett.

Mission Meeting.

The Forty-Seventh Annual Meeting of the American Board's Japan Mission was a memorable one because, 1, it commemorated the fiftieth anniversary of the founding of the Mission; 2, it crystallized into action several of the proposals brought forward by the deputation last year; 3, it made two far-reaching re-adjustments of the mission forces; and 4, it was one of the longest, perhaps the longest, mission-meeting held in the past twenty years.

1. Saturday, May 24th, was given to the exercises in commemoration of the fiftieth anniversary of the founding of the Mission. Dr. Newell was in charge, and the leading speakers were Dr. Learned, Miss Cozad, and the Rev. T. Miyagawa, of Osaka.

Dr. Learned reviewed the history of the Mission, paying fitting tributes to the memories of those who founded it in the early years, and guided its development for more than forty years. Miss Cozad told the story of the work that the women of the Mission have accomplished, and Mr. Miyagawa spoke for the *Kumi ai* [Congregational] Church of Japan. On behalf of these churches Mr. Miyagawa presented to the Mission, for the American Board, a magnificent picture of snow-crowned Fuji, with the ocean waves breaking in the fore-ground. The picture was wrought in silk and will probably be hung in the Board rooms in Boston.

2. A large part of Mission-meeting was occupied with the consideration of the report of the Committee of Six. This was the committee appointed to consider

the recommendations of the Deputation, the business organization of the Mission, etc. The committee brought in a long report with more than thirty recommendations. All except one were adopted by the Mission. Some of the more notable recommendations were those favoring uniting with the Methodists and possibly Presbyterians, in the establishment of a secondary school in the Hokkaido; far reaching changes in the duties of the Building Committee, changes in the duties of the Building Committee; changes in the methods of electing C.A.I.; the printing of a special handbook for the Mission, containing, among other things, a statement of the finances of the Mission and the more important parts of the Board's Handbook; a request that the Board send out a man specially trained for the financial work of the Mission; and the request that missionaries be required to take a furlough at the end of each ten years' service, unless, on recommendation of the Mission, the Prudential Committee specifically permit a longer term of service. In addition to these vital matters final approval was given to the proposal to move Kobe College outside of the city limits. It is expected that a large tract of land some three miles or more east of the city, will be secured in the not distant future, and the removal completed within the next five or six years.

3. Probably no one, at the opening of the meeting, expected that any radical re-adjustment of the mission forces would be made, yet when the meeting closed arrangements had been made for the probable removal of the Holmes family to Tokyo, and the Morans to Osaka, with the location of the Beams in Okayama.

Nearly a year ago earnest request was made for Mr. Holmes to become the Foreign Director of the Japanese Language School in Tokyo, but the C.A.I. did not favor his accepting the position. It was thought by all that no further action would be taken, but Dr. Axling appeared with an earnest plea and a dramatic presentation of the needs and opportunities of the school. Twice the Mission went into a committee of the whole for full discussion of the proposals, and at last took action which probably means the immediate removal of the Holmes family to Tokyo. The other changes naturally followed.

4. About thirty-five members of the Mission stayed thru to the bitter end, and none of them will forget the last day's sessions. Beginning at half-past eight in the morning for a three hour session, without intermission, followed by a half hour devotional service; then from half past one till ten minutes past six, with a fifteen minute interval for tea; then from half past seven till ten minutes past ten, when some were so tired that they could hardly crawl off to bed! The meeting extended for just one week besides an opening evening session.

The sessions of the meeting passed off very harmoniously, with a strained feeling noticeable at only two or three times, and the Sunday services were remarkable for a special feeling of fellowship and inspiration.

M. D. DUNNING.

A Prayer on the Fiftieth Anniversary of our Mission.

BY M. E. HALL.

Oh God, Our God and the God of our fathers, Our God and the God of our neighbors, Our God and the God of all the nations, whether they know thee or not, we thank thee that thou art no respecter of persons, that thou hast no favorites

and that thy loving kindness is over all thy children; it behooves us, as a Mission, to draw near to thee in humility and adoration, profoundly grateful for the mercies of the past, to express our conformity to thy will and our devotion to thy great plans for the future.

We have just celebrated the 50th anniversary of our birth into the family of co-workers in this land. We have been greatly blessed and favored of thee, but we know full well that this has not been for our sakes alone, but that thru this we might serve and bless other peoples of the East.

Thou hast guided many of thy children from across the seas in order that they, thru thy grace and spirit, may be instruments in thy hands, in carrying out thy will in this great amalgamation of fraternity in the world. Our Father, we are striving to learn, as well as teach, this lesson of democracy, liberty, fraternity and brotherhood, and we know how much thy help is needed in bringing the millions of humankind into this kingdom of common welfare.

Under thy guidance, as a Mission we have been trying to develop institutions that will awaken all the innate tendencies to good, in the hearts of this people, that will curb class greed and selfishness, that will, in the end, mean the establishment of thy Kingdon on the earth. Oh God, that this may come, help us to become more intelligent, alert, strong, and give us, too, a knowledge of things as they are, and of conditions here, that we may burn with a desire and zeal to better them.

Our Father, at this time we would pray for our Mission, for this people, whom we love, for all thy children, and for the coming of thy Kingdom.

May the ideals that guided the founders of our Mission not become obscured thru the negligence of those who have come into their inheritance. As we face the tasks that are before us, a part of those who have gone before, we should lose faith in ourselves but for thy faith in us. We thank thee, Oh God, that there is still time before us to grow more intelligent, live more seriously, do better, become more loving, and achieve more worthily. What should we do, but for the consciousness that thou art, that thou lovest us, and that we can never trust thee too fully? And, as we face the future, we pray that thou mayest enlarge our expectations of what thou art going to do for us, and that thou wilt help us to stop setting bounds to thine ability and willingness. May nothing that affects human welfare be indifferent to those of us who call ourselves by thy name.

For this people, too, we pray. Let not this land be as so many other lands have been. Let not history repeat itself, with its hatreds and oppressions, but may this become the land of liberty and equality of opportunity. May Christian public opinion grow and increase here till it becomes irresistible, and the plans of Jesus are realized in this land.

And, too, our Father, we ask that thy Kingdom shall hold a large part of our hearts' thoughts. We thank thee that the time must come when all men will live as brothers, and not as strangers and enemies, when we shall bear each others' burdens, so that the load of each will be light, because shared by all. To this end, Oh God, turn each one of us to righteousness and brotherliness, full of loathing for our sins and follies, and gird us with the strength of the sons of God. Be Companion to us all for all time, we pray. Amen.

Devotional Aspects of the Meeting.

It was not the desire of one or two persons only that this anniversary meeting of the Mission should be marked by an especial realization of our fellowship with God, which was voiced by the letter sent out from one of our stations asking if a day of devotional services might not precede the annual meeting. Unfortunately the plans for the meeting and for preliminary committee conferences were so far advanced that it was not practicable this year, but the desire for more of the inspirational element in future annual meetings, further voiced in the Field Secretary's report, has crystalized in a plan to begin the 1920 annual meeting with a period of prayer and conference on educational and evangelistic lines, lasting several hours.

The writer has never forgotten the strong impression made upon her thirty five years ago by the simple and natural way in which the members of the Mission could turn at once from the discussion of serious questions of mission policy or from an hour of pure fun, to a season of communion with God; and the Mission of the present day seems no less in the habit of bringing its business and its pleasure into close relation with its spiritual life.

The prayer which opens each session of committee or mission and the daily half hour set apart for devotion at the close of the forenoon session, show the dependence upon divine guidance which should certainly characterize all our deliberations. One committee, having few items of business to consider, has this year spent more than the usual time in united prayer.

The Sunday services, especially the hour during which we joined in the Lord's Supper, were, as often before, the crown of the devotional exercises of the week.

The general theme for the program of devotional meetings was The Coming of the Kingdom of God. The changing conceptions of the Kingdom were brought out by the chairman in the opening session, with especial emphasis on the advance the war has made in this respect. Extracts from two striking articles by a writer in the periodical *Asia*, made us thank God and take courage as we heard how the work of the missionary is beginning to be recognized as a necessary factor in the new world-civilization, and how Christian business men are welcoming the missionaries as comrades. One leader brought out the great fact that neither in Autocracy, in Bureaucracy, nor in Democracy is the Kingdom necessarily to be found. Ideal persons might bring about the coming of the Kingdom under any of these forms of government, but unless the hearts of men are in truth under an autocracy, with God as the supreme ruler, the Kingdom cannot come, whatever the form of government.

It was especially appropriate that when we came to consider the international relations of the Kingdom, our leader should be Mr. Miller of our Madura Mission. He made us feel the inspiration of our great watch-word, "The World for Christ." The work of the mission and of the missionary in bringing in this Kingdom was well stated by the leader who had that topic, as that of producing a kingdom consciousness in the hearts of men. His emphasis on our need of patience, with God's unfailing patience as our example, brought to some of us a fresh realization of the "Peace, perfect peace," of which we had just sung, and a new courage in the assurance that our God is never impatient nor discouraged, however slow the apparent progress.

Strengthened by the fellowship with God and with one another, we leave the mountain top glad to face anew the great task to which God has called us.

(Miss) Susan A. Searle.

General Notes.

Owing to Mission decision to print an Annual later in the year, in which the Annual Report is to be included, it became necessary to provide material for one issue of MISSION NEWS usually taken up with the Annual Report. We askt several members of the Mission to supply a variety of matter connected with our Anniversary and Mission Meeting, and quite a number of our General Notes have been contributed.

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At our annual meeting Mr. Dunning read some very interesting extracts from *Asia*, a wide-awake N. Y. magazine publisht in the interests of American business in the Far East. The articles set a high value upon the work of missionaries and said some very appreciative things about them. Tho the writer is secretary of some chamber of commerce, he was formerly a Congregational minister (Dennett) of Los Angeles. The declarations are none the less interesting, and are, we trust, just as true, if perchance less forcible, coming from an ex-clergyman.

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The pulpit alcove was pleasingly decorated with great branches of maples, whose brilliant green and tiny, but appealing shapes, always make attractive decorations. On Sunday a large vase of wild-flowers stood on the platform; these were great branches of trees—Gray's prune (Prunus Grayana, Maxim., *uwamizuzakura*) and the "snowflake flower," (Styrax japonica, Sieb. et Zucc., *egonoki*). The rear of the alcove was attractively filled by a row of allied flags, American, Belgian, British, French, Japanese, belonging to Miss Howe's kindergarten.

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Addresses by two gentlemen who were in Chosen during the uprising, were valuable features of a few of the odd hours when we were not in meetings of committees, or in business sessions. A half hour of the regular sessions was given to reports by our four members who were recently back from Siberia, Miss Field and Messrs. Allchin, Hall, and Moran; the latter was in Y.M.C.A. work, the others, in Red Cross work. The red triangle had to win a reputation for good in Siberia, for it appears that Russians regarded it with intense aversion, as a sign of masonry and of the devil generally, owing to the teaching of the Greeco-Russian Church, we suppose.

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Due to the amount of material connected with our anniversary and annual meeting, we omit all but a few personal items this month. The Warrens sailed for furlo by the *Osaka Shosen Kaisha Africa Maru* from Kobe, on the 2nd.—Miss H. F. Parmelee has removed to Akashi, to a house not far beneath the bluff upon which stands the shrine to Hitomaru, the famous poet of olden days. She has been invited to join Kobe Station.—We regret that Mrs. F. Gensen, who was engaged to teach at Kōbe Jogaku-in, was taken ill almost before she entered upon her work, and has been obliged to give it up. Mrs. Swan, Y.M.C.A., is helping out in part.—Mr. Dunning made a good chairman.

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In discussion on "No missionary shall engage in any employment other than that of the regular work of the Mission," etc., but in case he does "all remuneration received therefor shall be paid to the mission treasurer for the Board," Mr. Clark reported that he had been teaching in a public middle school and had received two bottles of beer as compensation. "Should the beer be turned over to the Board?" Mrs. Weakley once taught English to a youth connected with a Buddhist temple on Mt. Hiei. One day the youth came toiling up the mountain, after a trip to Kyōto, some five miles away, and offered her some bottles of beer, which he had brought

as a token of his appreciation of her kindness.

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From March 1 when the Korean proclamation of national independence was made at Seoul and other places, and the long continued demonstrations began, to the end of April, we believe official statistics show 398 Koreans killed and around 900 wounded, 9 Japanese killed and 119 wounded, 779 demonstrations, involving 452,868 law breakers, public buildings destroyed at 87 places, 881 private houses destroyed, 5,524 arrests, about 8,000 Koreans and 6,000 Japanese in the gendarmerie and police force. Some residents of Chosen claim that the official figures about the results of conflicts between the authorities and the people are much under the facts. It is reasonable to suppose that where a military administration prevails matters are worse than the authorities high up know.

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Fellows who make a go on the Evangelistic Committee at Arima generally have the easiest berth of all, and never easier than this time, when some of the members spent much of the time in sleep or in prayer while other committees were hard at work. The Nomination Committee usually has a relatively easy slate, but this time it had a heap of business unloaded on it, and was a hard-workt crowd. The ever overworkt Finance Committee had a relatively soft job, owing to the extra $3,000 with which they could look pleasant and say "Yes," without anxious and weary sessions of study and curtailment of some one else. This extra has brought great joy and relief to us all, and saved some valuable work that was about to be jettisoned, in order to lighten the financial burden and allow the tide to lift us off the rocks.

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A Japanese resident of Korea has exprest some facts that throw light on the situation there. He said: The officials were utterly in the dark about the nature of the uprising; it came upon them as a complete surprise. Japanese officials interfere altogether too much with the Koreans' affairs, and they are too ready to use force; they do not try to conciliate and cultivate friendly relations, but look upon the Koreans as a conquered race, and are haughty and contemptuous toward them. Officials have been too keen to Japonicize the Koreans; a thoro search was made of all Korean homes to remove every copy of any Korean history written in easy style and modern language. Korean history is taught in the schools, but by means of books written in Chinese, and possibly cookt. The government does not recognize Koreans sufficiently in official positions. Wherever Japanese are in a majority in any village, a Japanese is put in as mayor, and Japanese is made the official language. These are doubly interesting criticisms as coming from a Japanese.

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Our printed program was an interesting one, thanks to Miss Bradshaw, whose artistic work contributed to the cover designs, and to Mr. Cary, whose exchequer met the bills. The striking feature of the front cover was the edict against Christianity, to which several of our former members referred in their letters of congratulation. This particular edict was copied from a board set up near Lake Biwa, 1865-1868, in the Keio period, just at its very end, third month of 1868. *Sadame, Hitotsu, Kirishitan shumon no gi wa kore made go seikin no tōri kataku ai-mamoru beki koto. Hitotsu, Jashumon no gi wa kataku kinshi soro koto. Keio 4 nen 3 gwatsu, Dajokan. Migi no jōjō kataku ai-mamoru beku soro nari, Inagami Ken.* Official Notice! The legal prohibition of the Christian sect, in force up to the present must be strictly observed. The evil (devilish) sect is strictly prohibited. The Council of State, Third month, 1868. The foregoing articles must be strictly

observed. Inugami Province. On the back cover was a series of *kanban*, or signs hung up at the entrance to institutions, but bearing the names in Chinese of our oldest Churches, Kobe, Osaka, Sanda, Hyogo, Heian, Doshisha. The omnipresent Mt. Fuji was on this cover, while a rising sun was on the front.

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In making up the Docket, the first thing in order is determining the personnel of the committees. The work on this should be begun three months before the date of Mission Meeting. The membership of the committees should be arranged by the mathematical rule of combinations and permutations. When the names of the members have been arranged in this way, the list should be laid aside for a month. At the end of this time the process should be repeated, when the names of those suitable for service on the different committees will emerge as finally to be made up. Next the call for items of business to be placed on the Docket should be issued to the stations, requesting that they be in the hands of the committee one month before the date of Mission Meeting. This is on the principle followed in the U. S. courtmartial system, just for a scare, with no intention that this time-limit be adhered to. Later, in due time, a final call for business to be in the hands of the Committee two weeks before Mission Meeting should be sent to the stations. Having enjoyed the privilege of serving on docket committee twice, the writer would suggest from his experience, the desirability of sending, as far as possible, all estimates to the Mission Treasurer, and not to the Docket. One more thing, an examination of the items of business handed in to the committee after the opening of Mission Meeting shows that at least half of them might just as well have been handed in two weeks earlier, in time for printing in the Docket.

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In the evening the Mission gathered in a memorial service to Miss Wainwright and to two children of the Mission who have given their lives in the service of their country and their fellowmen, Corporal Gordon Bartlett, and Lieutenant Admont Clark. Letters and messages were also reported from many absent and former members of the Mission, and from several "children of the Mission," now engaged in study or in varied useful service in the United States, Japan, and China. Including several former associate members, messages came from 39 members and ex-members outside Japan; among these were those from O. H. Gulick and Mrs. Gulick, who were the first to join our Mission after its opening by Dr. and Mrs. Greene. Mr. Gulick was the father of our mission literature; from Dr. and Mrs. Berry, the third family to join the Mission, from Mrs. Dexter, who was the 16th member, Dr. Taylor, 19th, Miss Gulick, 21st, Mrs. J. T. Gulick, 31st, Miss Starkweather, 36th, Mr. Jencks, 37th, Miss Wilson, 40th, Dr. J. T. Gulick, 46th, Miss Gardner, 49th, Dr. and Mrs. Pettee, 51st and 52nd, all of whom joined before 1879. Several strongly idealized their early experience in the Mission, while some also testified that the few years they had in Japan have proved the richest period of their lives, the most significant years in broadening and deepening their minds and spirits. As the names of those who had sent messages were read out, old and pleasant memories rose up to greet the writers. It was a delightful hour.

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The mission children look forward all the year to "next mission meeting," and especially to the Christian Endeavor meeting Sunday afternoon. Bright and warm weather gave its finishing grace to the preparations made by the children and their leader, Mrs. M. E. Hall. Faces beamed as tiny feet tripped up the aisle beside the steady marching of older brothers and sisters. Fenwicke William

Holmes and Sherwood Reeves Moran were presented by their parents for baptism, which was administered by Dr. Pedley. Dana Warren, as President, called for the secretary's report from Dorothy Dunning. William Cobb read the recorded report of the first meeting of the society on Aug. 13, 1882, and Scribner Cobb, its first annual report. Two former members, of the society, now regular members of the Mission, Miss Charlotte DeForest and Mr. Frank Cary, told the children some of their own memories of the early days of the Society. Mr. Allchin responded to the invitation "Please pray with us" with a prayer that gathered the children in a loyal group at the feet of the Father, asking His loving care, especially over the twelve children for whom this may be the last mission meeting, that they may ever be loyal to Him, true to the best that Christian parents and friends have brought to them. The collection of thirty-one *yen* was sent to the Miyazaki church building fund. At the end of the service the president repeated, on behalf of all the members, the following pledge:—"We pledge again our allegiance to God, to the Christian Endeavor Society, and to our Mission in Japan."

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Not until one has been a chairman of a meeting where vital and far-reaching problems are discussed, can he begin to realize what great power lies in the chairman's hands. By pushing resolutions rapidly to a vote he can shorten the time spent in the meeting very materially, while at the same time ensuring the adoption or rejection, as the case may be, of resolutions that particularly interest him. On the other hand, by allowing opportunity for debate to get started he can materially lengthen the time spent in the meeting and again greatly influence the final disposition of the resolutions that come before the meeting. In this way, tho the chairman may say little or nothing about the resolutions, he really controls the action of the Mission, to a very great extent, far more than if he were simply a voting member with privileges of debate on the floor. A second fact has impressed us very strongly, No one has such an opportunity to study character, to get below the outside surface and appearance, and see the real person, as the chairman. If he knows what the resolutions that come before the meeting really mean and what the real effect of their passage is going to be, then the way in which each individual approaches the question before the house, the amendments and subsidiary motions that are offered, all reveal the person to the chairman far more than to one on the floor of the house. There is a directness of relation between the speaker and the chairman that we have not noticed when sitting on the floor of the house. A third fact also has impressed us very strongly, the necessity of keeping a clear head, of thinking quickly and accurately, and of keeping at least one step ahead of the people on the floor. At this point the people on the floor can greatly assist the chairman and make his work a success or a failure.

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The usual Saturday night entertainment partook of an historical nature, along with killing contrasts with the present. One of the most telling scenes was of an old missionary in somber black from hat to boots, and with a long, bushy beard reminding of our late Rev. W. W. Curtis, who came to visit two modern and youthful missionaries, who led the old saint on from one shock of surprise to another, gradually intensifying, until they came to aeroplanes, when the veteran man of God of a former age, fell dead, overcome with astonishment and incredulity, which were too much for his enfeebled heart. There were several scenes showing the old-time missionary trials and misfortunes in language study, in contrast to the present scientific and systematic study

at the Tōkyō Language School. In one scene man and wife were studying together with an aged, dignified Japanese teacher. The cook appeared on the scene, to know what she should get for dinner, and the wife gave her order. *Neko!* Later, the cook brought in a cat for the husband to kill. *Niku*, meat, is what the wife meant, but *neko*, cat, is what she said. Another scene showed one of our older missionaries preparing a sermon and rehearsing it before his teacher, *Kami ai nari*, seemed to be the text, but the missionary was floundering about pronunciation, and got his text *Kame* (tortoise) *a nary*, which would be "the tortoise is love," in place of "God is love." The language of gesture was very prominent in all the scenes of olden days. Miss Searle read her poem of Weeks of Years, dividing the half century into seven, plus one. Many former and present members' likenesses were put on the screen, to challenge recognition and recall former days. Reminiscences by Mrs. Gordon, Misses Barrows, Parmelee, Denton, Howe, and Mr. Allchin were sandwicht in between other parts.

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Our Jubilee Anniversary is due November 30, but the most convenient time for observing it was in connection with our annual meeting at Arima. It was a quiet, unostentatious observance, and the number of our members present was relatively small, owing to the absence of so many on furlo, and to special considerations which detained a very few at their stations, such as the sickness of Miss Daughaday, for example. The influence of the Unseen Friend and of those of our number who are with him, was felt, and the spirit of fellowship and communion was pervasive of the exercises. Our visitors gladdened our hearts by their presence and sympathy. The directors of the *Kumi-ai* Church were present in a body, and were represented on our program by Rev. Tsuneteru Miyagawa; besides, the Dōshisha theological school was represented by Dean Keiji Ashida, while the Baikwa Girls' School was represented by Mrs. Yamamoto, who addrest us. Photographs were taken of all who had an active part in the program, and of the general attendance at the exercises. Owing not only to the rather special nearness our Mission has always felt to the Hail brothers, of the former Cumberland, but now Northern, Presbyterian Mission, but more particularly because Rev. Dr. A. D. Hail, of Osaka, was formerly pastor of the Union Church (Kobe), to which most of our early members belonged, and to whose birth Dr. Greene contributed very much—so much that we wonder if it would be claiming too much to call him founder and father of that church—Dr. Hail was present as our honored guest, and delivered an address, as well as officiated at the Communion Service on Sunday. We believe it was not till the summer of 1887, on Hieizan, when Dr. Davis, acting pastor for our members gathered on that mountain, organized us into a distinctively Mission Church, that our older members virtually ceast to be members of the Union Church. We took the name of the "Mission Church of Christ in Japan."

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That the happy phrase does not always occur even to the best of us was illustrated by one of our eminent educationists who tangled up the closing clause of a suggested amendment with the illuminating words,—"to whom the replies to the invitations was due to be replied to." It is needless to say that a second attempt was more successful. Appearances are deceitful, they say, and one of our *Kumi-ai* pastors believes it. On his way to Arima he inquired the identity of a venerable looking foreigner who was on the same train, and was told it was the English Bishop. He was interested to see the Bishop present at the anniversary services on Saturday, but was somewhat surprised when intro-

duced to the venerable gentleman later, to find himself shaking hands with the good Dr. Hail of Osaka, whose name had long been familiar, but whom he met then for the first time. It isn't often that "Daddy" Allchin backs down or refuses a challenge; but when, on speaking of his experiences, in Siberia, he said he could tell stories about things he had seen there that would make the hair of anyone present stand on end, he was challenged by one of the billiard-ball heads present to try it. His bluff was called, and he refused to show his hand! It was interesting, by the way, to learn from him that the Red Cross office at Vladivostock had been formerly "a picture moving hall." Everything seems to be on the move there. The heart of the child is always a thing of interest. Here is a bit of overheard conversation among the little folks: Big sister: "Mary, shall I kill you?" Little sister: "No, I need myself." The idea of self-importance in the elders has roots evidently that go down deep. A current story of more ancient vintage than the present meeting was one that would cause one to think that the little darling who could pray, "Lord we thank thee for fore-ordination and predestination," was aiming straight for a theological professor's hair. But she wasn't. [No, but it was her sister who did that same stunt, tho!]

* * * *

Social life seems decidedly in the background at Arima, but the delights of being with friends, both old and new, make bright spots in that background, tho the opportunities for them have to be sought from the busy whirl of committee meetings and reports. There is one such that habitually recurs, however, contrary to the usual custom of opportunities. Thrice daily there are a few minutes for chatter or communion of soul as the case may be. The early minutes of these times find the courtyard filled with happy groups that at the summons of the bell slowly filter into the dining-room between the new swinging screens. There are those, they say, who waste these few, precious minutes in desultory and slightly choked remarks on the toughness of the bread, or, contrariwise, on the lusciousness of the strawberries, but mission members most enjoy mulling over at table the choice bits of the day's discussions, or pursueing some fascinating train of thought down a side path of argument ruthlessly barred from the debate on the floor by the moderator's gavel. The tea-table, when there is time for it, also provides a few moments of "get-together,"—a delightful half hour, in spite of haste and the apprehensions of the cooks. The beauties of the hills and the enticements of woodsy paths in the cool shadows of twilight are prime movers in promoting sociability by the conambulatory method. The fun and gambols of the children who follow this method, are not more joy to the participants than are the more serious communings of their elders who accompany them. Excursions to the basket shops where "um"s and "ah"s of delight are the extent of verbal sociability, and the towel shops, and on to the iron-stained baths, are rare occasions for conversation,—alas, too rare! But best of all, and perhaps most truly social of all the doings of mission meeting, is the tramp with some of the friends after it is all over,—up and over flowery Rokko-san, with its wonderful view of the blue bay, half a mile below, halting for rest at Kobe College teachers' tiny, new cottage, and on down by "Twenty Crossings" into Kobe.

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Do the grown-ups realize one of the chief charms which Arima holds for the children? I believe it is not far wrong to say that it is that tank of ever running water just out, and up at the side, of the hotel. What a joy it is for a small boy or girl surrepetitiously to remove both plugs and start in to clean out the whole tank! What matter if the elders are obliged to jump over the gullying

stream thus formed by the gateway? What matter if shoes are muddy and sleeves wet? They are of no consequence compared with the necessity for cleaning said box-tank. The river itself is a close second, especially to the older children. It is such fun to build dams, float logs, and go wading without permission. And what could be a more convenient method of transporting sand, than the stockings once removed from the feet? Of course you noticed that inviting tunnel on the way up to the chapel, near the bridge; you noticed its dripping water overhead, and perhaps saw something of a stream below. But did you know there was a lovely little ladder just out of sight from the road, which invited one to go down into an enchanted cave, perhaps? Unless you have heard, you do not know there are two channels down there, which, to mortal eye, lead nowhere, but which, no doubt, open to magic formulas, if one can only manage to keep one's feet and back dry while reciting them. But another charm, this year for some, (if not for others!), was the catching of a fair sized snake. Dr. Newell and Whitman set the fashion long ago, but this time a class in biology followed. The braves produced a knife, and, by dint of much pulling, the snake shed his skin, thus revealing his beating heart to an admiring crowd. Later the skin was hung up to air in the hope of making a strong belt for a "disreputable boy." The grown ups proposed ox-tail soup for the children, from the remains, but, for some reason, neither the children nor the cooks seemed to relish the thought. Long may the Arima river run; long may there be water in the tank for the benefit of all, and may there always be some one ready and willing to catch the snakes which are sure to be there for the next semi-centennial.

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In celebrating its semi-centennial the Mission has been fortunate in having as its guests several friends from distant lands. Rev. John X(pedient) Miller has for fifteen years been a member of our Madura Mission in India. Mr. Miller is President of the Normal School and Principal of the High School in Pasumalai, a suburb of Madura. He enjoys the confidence of the British Raj to such an extent that, although an American citizen, he is a member of the Compulsory Education Committee for the Madras Presidency and the Chief Examiner for all schools of high school grade in the Presidency. Rev. and Mrs. Daniel Mc Gillivray Gandier and Miss Gene, their daughter, came to us from the home land. Mr. Gandier has, for years, been a member of the Canadian Presbyterian Church, and at present is superintendent of the Anti-Saloon League of California. He is a member of the National Convention of Anti-Saloon Leagues in the United States. His presence in the Orient, at this time, is due to the desire of this Convention to prevent, through Government action, the location in China and Japan, of breweries driven from the United States by the prohibition amendment. Mr. Gandier bears the unique distinction of bring the protagonist ("Shock") in Ralph Connor's "The Prospector." The headquarters of the Anti-Saloon League are at Westville, Ohio, where they have a great printing plant and where *The American Issue*, their organ, is publisht. They also have an office at Washington, where they are especially busy during the sessions of Congress. The League is 25 years old and was born at Oberlin. The Gandiers have gone to China, but expect to be at Karuizawa during a part of the summer. He was in Japan about four years ago. Miss Clara Lyford Smith M.A., B.D., B.A., is a member of one of our Congregational Churches in Los Angeles, and a former professor of Comparative Religion in Goucher College, Baltimore, Maryland. Miss Smith came to Japan to make a first-hand, comprehensive study of Buddhism and Shintō. She graduated at Bryn Mawr, 1907.

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VOTED:—That the members of the Mission be recommended to insure their personal property with the Meiji Fire Insurance Company.

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